



Innovation *Bidat* in **ISLAM**

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THE MEANING OF INNOVATION AND ITS TYPES & LAWS

The literal meaning of 'Bidat' (Innovation) is *a new thing*. The Holy Quran states, "Say, "I am not a new Rasool," "The Creator of the heavens and earth, and

“وَرَهْبَانِيَّةً ابْتَدَعُوا مَا كَتَبْنَا عَلَيْهِمْ”



The literal meaning of Bidat has been used in these verses (i.e. to create, to make new, etc). Mulla Ali Qaari ؒ writes, "Bidat is the action which has no past example." – *Mirqaat Sharah Mishkaat, Baabul-Itisaam bil-Kitaab was-Sunnah*

It is now used in three meanings,

1. A new action that came to be after the Holy Prophet ﷺ.
2. An action against the Sunnat which removes a Sunnat.
3. Bad or false beliefs (aqaa'id) that came to be afterwards.

The first meaning of Bidat is divided into two categories,

1. Hasana (Good Innovation)
2. Sayyia (Bad Innovation)

The second and third meanings of innovation refer only to a Bad Innovation. The second meaning was meant by the pious

when they said, "Every Innovation is Bad (Sayyia)." The third meaning is meant by the Hadith, "Every Innovation is a deviance." Thus, the Ahadith and rulings of the Ulama are not in conflict.

According to the Shariah, Innovation (Bidat) refers to those beliefs or practices which were not prevalent in the visible lifetime of Rasoolullah ﷺ and were produced afterwards. This results in Innovation within Shariah (Shar'i Bidat) to be of two types, Bidat-e-l'tiqaadi and Bidat-e-Amali.

Bidat-e-l'tiqaadi (Innovation in Belief) are those false beliefs that were produced in Islam after the Holy Prophet ﷺ. The beliefs of Jews, Christians, fire-worshippers and polytheists are not Bidat-e-l'tiqaadi because they were found in his time. Also, these beliefs are not considered to be Islamic beliefs according to the Christians, etc.

The beliefs of the Jabriya, Qadriya, Murjiya, Chakraalwi, Ghair-Muqallids and Deobandis are Bidat-e-l'tiqaadiya because they were made afterwards and these people consider them to be Islamic beliefs. Examples of this follow. The Deobandi belief that Allah ﷻ has power to speak lies, the Holy Prophet ﷺ is ignorant of Knowledge of the Unseen, thinking of Rasoolullah ﷺ in Salaah- is worse than thinking of donkeys and mules in it, etc. These impure beliefs have been innovated from the 12th Century A.H. Reference for this from *Shaami* has already been given in the introduction of this book. Now follows proof of the Good Innovation (Bidat-e-Hasana).

Allah ﷻ states,

”و جعلنا في قلوب الذين ابتدعوه رافة ورحمة ط و رهبانية ن
ابتدعواها ما كتبناها عليهم الا ابتغاء رضوان الله فما رعوها حق
رعايتها اجرهم“

He then says, “فَاتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ” This ayat proves that the Christians produced a Good Innovation, i.e. abstinence from the world. Allah ﷻ praised them for this and even rewarded them for it. Yes, He rebuked those who could not accomplish it. He then states, “فَاتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ”

Rebuke was not made for bringing about something new, but for not fulfilling it. We can deduce from this that the Good Innovation is something excellent and a means of reward. However, not keeping to it is bad. The Holy Prophet ﷺ states that continuance in something makes that affair the best. For this reason, Muslims should complete hosting Meelads, etc. regularly. Rasoolullah ﷺ is reported to have stated in a Hadith, “The person who invents in our deen a belief that is contrary to it is rejected (mardood).” – *Mishkaat, Baabul-Itisaam*

We have translated ‘Maa’ as *belief* because the deen constitutes of beliefs. Deeds (amal) are their supplement. A person who doesn’t perform namaaz is a sinner but not someone out of the deen or a Kaafir. Mulla Ali Qaari ؒ writes in the annotation of this Hadith,

”والمعنى ان من احدث فى الاسلام رايًا فهو مردود عليه اقول
فى وصف امرنا بهذا اشارة الى امر الاسلام كمل“

In other words, the belief invented in Islam contrary to it will have the person rejected. I say, “The description (wasf) of ‘Haazal-Amr’ gestures that the affairs of Islam are complete.” – *Mirqaatul-Mafaateeh*

This proves that Innovation (Bidat) has been asserted towards beliefs. Once, someone came to Hadrat Ibn Umar ؓ and said, “[So-and-so] has sent you Salaam.” He replied, “I have information that he has become an Innovator (Bidati). If this is truly

the case, do not convey my Salaam to him." – *Mishkaat, Baabul-Imaan bil-Qadr*

How did this person become an Innovator? Rasoolullah ﷺ said, "hi my Ummat, there will be sinking in the earth, distortion of appearances and throwing of stones amongst the Qadriya people." – *Ibid*

We can deduce that the person who sent the Salaam was from the Qadriya (he rejected the concept of fate (taqdeer)).

Durr-e-Mukhtaar states, "Namaaz performed behind an Innovator (Bidati) Imam is makrooh. Innovation (Bidat) is harboring that belief against the beliefs known from the Holy Prophet ﷺ." – *Kitaabus-Salaah, Baabul-Imaamat*

We ascertain from these extracts that Bidat applies to innovated as well as bad beliefs, and all of the strong warnings of punishment mentioned in the Ahadith concerning Innovation and Innovators are towards Bidat-e-I'tiqaadiya. The Holy Prophet ﷺ states, "He who shows respect to an Innovator (Bidati) has, helped in decimating Islam (i.e. one who has the Bidat-e-I'tiqaadia)." Maulwi Rasheed Ahmed Gangohi writes, "The Innovation which such strong threats were made against is Innovation in Beliefs, e.g. the innovation of the Khaarijies and Shias." – *Fataawa Rasheedia, Vol. 1, Kitaabul-Bidat, Pg. 90*

Bidat-e-Amali (Innovation in Practice) is every action and doing that was produced after the time of Rasoolullah ﷺ, irrespective of whether it is religious (deeni) or worldly, during or after the time of the Sahaaba رضى الله عنهم. Mirqat states, "According to the Shariah, Innovation is an action or practice that was not present in the Noble Messenger's ﷺ time." ^{7,33} – *Baabul-Itisaam*

Under this very chapter, Ashiatul-Lam'aat states, "Any action that was created after the Prophet ﷺ is Bidat (Innovation)."

In both of these extracts, neither is there any restriction of a religious action nor was the era of the Sahaaba considered. Any

practice that took place after the time of the Prophet ﷺ, whether religious or worldly, is a Bidat, even if it occurred in the era of the Sahaaba. Yes, in general usage of speech, the innovations of the Sahaaba are called Sunnat-e-Sahaaba, not Bidat. This is usage. Otherwise, Hadrat Umar ؓ himself said after fixing Taraweeh salaah with Jamaat, "This is indeed a very excellent innovation (Bidat)." – *Hadith Sharif*

There are two categories of Innovation, Good and Bad (Bidat-e-Hasana & Bidat-e-Sayyia).

Bidat-e-Hasana is the innovation that doesn't go against any Sunnat, e.g. gatherings of Meelad, Madrassahs, exotic and new foods, printing the Quran and religious books, etc.


Bidat-e-Sayyia is the innovation that is contrary to a Sunnat or ruins it, e.g. reading the Khutba of the Juma and Eidain Salaah in a language other than Arabic (as the Sunnah is for it to be read in Arabic, etc.)

Bidat-e-Hasana is permissible. Rather, it is preferable (mustahab) and even compulsory (Waajib) at times. A Bad Innovation is either Makrooh-e-Tahrimi or Haraam. It can also be Makroohi-e-Tanzeehi. We shall discuss this categorization later on. Proof of both Good and Bad Innovations follow. Under the Hadith, Ashiatul-Lam'aat states, "The Innovation that is in conformity to the principles and laws (of the Shariah) and Sunnah and which Qiyaas is made with is known as Bidat-e-Hasana. Whatever is against the above is known as a deviant Innovation." – *Vol. 1, Baabul-Itisaam*

A Hadith states, "He who initiates a good practice in Islam receives its reward. The reward of those who act upon it will also be attained by the initiator, with none of their thawaab being decreased. He who initiates a bad practice in Islam accumulates its sin and the sin of those who act upon it. Their sin will also not be lessened." – *Miskhaat, Kitaabul-Ilm*


We can deduce from this that inventing a good practice in Islam is a means of reward, and innovating a bad one causes sin

to be accumulated.

Discussing the excellence of Imam-e-Azam Abu Hanifa , the introduction of the book Shaami states, "The Ulama state that the following Ahadith are from the laws of Islam: "He who invents a Bidat accumulates the sin of all those who act upon it. The person who brings out a Good Innovation attains the reward of all who act upon it until the Day of Qiyaamat."

This also proves that a Good Innovation causes thawaab to be attained while a Bad Innovation is a sin.

Something that goes against a Sunnat is a Bad Innovation. This is proven by the following, "Any person who takes out a practice or opinion in our deen contrary to it is rejected." – *Mishkaat, Baabul-Itisaam*

"Contrary to it [i.e. the deen]" means *against the deen*. Therefore, Shaikh Abdul-Haqq  writes in the commentary of this Hadith, "It refers to something that is against the deen or something which changes it." – *Ashiatul-Lam'aat*

Another Hadith states, "The Innovation produced by a nation causes the Sunnah of the same proportion to be lifted. Hence, holding on to the Sunnah is better than introducing an Innovation." – *Mishkaat, Baabul-Itisaarii, Section 3*

Ashiatul-Lam'aat states in the annotation of this Hadith, "When bringing out an Innovation wipes out a Sunnah, then upholding the Sunnah will effectively erase the Innovation."

This narration and its annotation prove that a Bad Innovation is that which erases a Sunnah. Examples of this have already been given. Both Good and Bad Bidats should be properly understood and recognized.

TYPES OF INNOVATION (BIDAT) AND THEIR CATEGORIES

We already know that there are two types of Innovation, Good (Hasana) and Bad (Sayyia). It has been mentioned that a

Good Innovation is of three kinds: permissible (jaaiz), preferable (mustahab) and compulsory (waajib).

There are two types of Bad Innovations (Bidat-e-Sayyia): the disliked (makrooh) and prohibited (haraam). Proof of this categorization follows,

"Innovation is sometimes,

1. **Waajib** – such as to attain the knowledge of Arabic grammar and syntax (nahw) and deduce principles of Fiqh.
2. **Haraam** – the Jadriyya sect (i.e. their beliefs).
3. **Mustahab** – to build quarters for travelers and Madrassahs, to read Taraweeh salaah with general congregation (jamaat) and every other good thing that was unfound in previous times.
4. **Makrooh** – to decorate the Musjids extravagantly.
5. **Permissible** – to shake hands (musaafaha) after Fajr salaah and to prepare and improve in food and drink." *Mirqaat, Baabul-Itisaam bil-Kitaab was-Sunnah*

Allama Shaami writes, "Performing namaaz behind a follower or believer of a Haraam innovation is makrooh (Note: what is meant here is *prohibited dislike*). Otherwise, Innovation is sometimes Waajib, e.g. learning Arabic grammar (nahw) and gathering proofs (of the Ahle-Sunnah); Mustahab, e.g. constructing traveler quarters and Madrassahs and instituting any good thing that was not present in past times; Makrooh, e.g. expensively adorning the musjids; Mubaah (allowed), e.g. dilation in tasty foods, drink and clothes. Jaame-Sagheer also states the same as above." – *Raddul-Muhtaar, Kitaabus-Salaah, Baabul-Imaamat, Vol. 1*

The five kinds of Innovation (Bidat) are clearly understood from these extracts. Thus, we come to know that every innovation is not Haraam. Rather, some are occasionally necessary, such as deducing principles of Fiqh, to gather and place i'raab (zabar, zer.

push) in the Holy Quran, printing it in modern times, making schedules for teaching, etc. in Madrassahs, etc.

CATEGORIES OF INNOVATION, THEIR SIGNS AND RECOGNITION

The definitions of the Bad and Good Innovation (Bidat-e-Sayyia and Hasana) have already been given (an Innovation that goes against Islam or erases a Sunnah is Sayyia, and that which is contrary to this is Hasana). Now follows the recognition of these given categories:

Permissible (Jaaiz) Innovation - Every new action that is not prohibited by the Shariah and is carried out without any intention of goodness, e.g. eating various types of food, etc. Reference for this from Mirqaat and Shaami has already been presented. There is no reward or punishment accumulated in these actions.

Preferred (Mustahab) Innovation - A new action that is not prohibited by the Shariah and which the general Muslim public deems to be a deed of reward, or that which a person completes with the intention of goodness, e.g. gatherings of Meelad and making the Fatiha of the pious, as the general Muslim public deems these actions to be of reward. The person who completes these actions will attain thawaab and the person who doesn't will not be a sinner. Proof of this follows.

Mulla Ali Qaari ؒ writes, "It has been narrated from Hadrat Ibn Abbas ؓ, "An action that is deemed to be good by Muslims is also good according to Allah ﷻ."

A *marfoo* Hadith states, "My Ummah will not agree upon deviance." —*Mirqaat, Baabul-Itisaam*

Mishkaat Sharif records the following Hadith, "Actions are based on intentions and a person attains for whatever he intended."

Durre-Mukhtaar states, "*Mustahab* is an action which the Holy Prophet ﷺ sometimes did and sometimes didn't, or an action

deemed to be good by the past Muslims." – Vol. 1, *Discussion on the Preferred (mustahabaat) of Wudhu*

Shaami states, "...Because good intentions make habits and actions to become acts of worship (ibaadat)." – Vol. 5, *Discussion on Qurbaani*

The above is also said in Mirqaat, under the discussion of Niyyat.

These Ahadith and extracts of Fiqh prove that any permissible action that is completed with the intention of thawaab, or a deed deemed by Muslims to be full of reward, is also an action of thawaab in the sight of Allah ﷻ. So, whatever they testify to be good is acceptable and whatever they deem to be bad isn't acceptable. An appropriate discussion on this can be seen in my book, Shaane-Habibur-Rahman, and a brief insight in this book under the discussion of the Urs of the Saints.

Waajib Innovation - A new action that is not prohibited by the Shariah and, by leaving it out, the deen becomes impaired, e.g. adding the zabar, zer and pesh of the Holy Quran, building Madrassahs of the deen, learning Arabic grammar (nahw), etc. Reference to this has already been given.

Makrooh Innovation - A new action through whose completion a Sunnah is missed. If the Sunnah missed is a Ghair-Muakida Sunnah, the innovation is Makrooh-e-Tanzeehi. If it is a Muakida Sunnah, then the innovation is Makrooh-e-Tahrimi. Examples and references for this have already been given.

Haraam Innovation - An Innovation that causes a Waajib to be abandoned (i.e. it erases one).

Durre-Mukhtaar, Baabul-Azaan, states that reciting Salaam after the Azaan was introduced in 781 A.H but this is a Good Innovation (Bidat-e-Hasana). Under this, the book Shaami states in the discussion of Azaan in a troop, "This proves that whatever admirable practice becomes current amongst Muslims leads to thawaab being attained."

We now demonstrate that no act of worship (ibaadat) is free from a Good Bidat.

Imaan - Every Muslim, even children, learn and memorize the Imaan-e-Mujmal and Imaan-e-Mufasal. These categorizations of Imaan as well as both of their names ■■■ Innovations. Their prevalence in the the Quroon-e-Thalaatha (times of Holy Prophet ■ and the two generations after him, ie. The Sahaaba and Taba'een) are unfound.

Kalima - All Muslims learn and memorize the six Kalimas. These, along with their number, progression (i.e. the first, second, etc.) and names are all Innovations. These things were not found in the time of the Holy Prophet ■ and two generations after him.

Quran - Dividing the Holy Quran into 30 chapters, appointing Rukus in it, placing zabar, zer and pesh, binding and printing it by press are all Innovations. Such things were also not prevalent in the Quroon-e-Thalaatha.

Hadith - This includes gathering the Hadith in book form, relating their Chains of Narration, criticizing the integrity (*Isnaad*) of the Narrations, categorizing them to be Sahih, Hasan, Zaeef, Mudlas, etc, appointing the rank of acceptance to them (i.e. Sahih first, then Hasan, then Zaeef) and emplacing rules on them (i.e. Halaal and Haraam things will be deduced from Sahih Ahadith. Zaeef Ahadith are accepted in Fadhaail, etc.). In short, the entire science of Hadith is an Innovation. The era of the Holy Prophet ■ and two generations after him do not mention such things.

Usoole-Hadith (Principles of Hadith) - This Science is completely Innovated. Even its name is a Bidat, and so are all of its rules and guidelines.

Fiqh (Islamic Jurisprudence) - Today, Islam is based on this knowledge, which is an Innovation from the beginning until the end. The time of the Holy Prophet ■ and the two generations after him don't mention it.

Usoole-Fiqh & Usoole-Kalaam (Principles of Scholastic Theology) - These two Sciences are also Innovations, and so are their rules and guidelines.

Namaaz - To say the intention of namaaz by mouth is an Innovation and is unfound in the Quroon-e-Thalaatha, and so is it to be constant in 20 Rakaats of Taraweeh during Ramadaan. Even Hadrat Umar ؓ said concerning Taraweeh, "This is a good Innovation."

Fasting - Saying the dua "Allahuma laka sumtu..." and "Allahuma Asooma laka..." at the time of Iftaar and Sehri respectively are all Innovations.

Zakaat - Giving out Zakaat in today's currency of coins and notes is an Innovation. Coins and notes with pictures and designs were not available in the time of the Holy Prophet ﷺ and the two generations after him and neither were acts of worship such as Zakaat fulfilled with such currency. To deduce Fitrah of grains in the form of present coins is also an innovation.

Hajj - To travel by car, train, bus and airplane to perform Hajj or going 10 Arafat by cars and taxis are all Innovations. These forms of transport were not used in previous times and Hajj was not completed with their usage.

Tareeqat - Approximately all practices and rules of Tareeqat and Tasawwuf (Spiritualism) are Innovations. Muraaqabah, Tasawur-e-Shaikh, the different forms of Zikr, etc. The Quroon-e-Thalautha does not directly refer to these things.

The Four Silsilas (Spiritual Chains or Orders) Both the Shanai ami me Tareeqah have four major Silsilas each, i.e. Hanafi, Shafee, Maliki and Hanbali (related to the Shariah) and Qadiri, Chishti, Naqshbandi and Suharwardi related to the Tareeqah). All of these are Innovations. Some of their names are not even in Arabic (Chishti and Naqshbandi). No Sahaabi or Tabi'een was liana.fi or Qadiri.

Now, the question the Deobandis need to answer is, can

they claim to be alive on the deen and reject the above Innovations? When even the Kalima and Imaan are comprised of Innovations, how can they save themselves from it?

Worldly affairs - Today, there are many things that have been invented but were non-existent in the Khairul-Quroon (Best Period of Time). However, worldly life without these things is difficult. Every person is forced to use them, e.g. trains, cars, airplanes, ships, envelopes, phones, radios, etc. All of them and their usage are Innovations but every category of people unceremoniously use them

O Deobandis and Wahabis! Can you lead your worldly lives without these Good Innovations? Definitely not!

Once, ■ Maulwi Sahib went to perform a person's Nikah. When he reached the place, he saw that the bridegroom was wearing a garland (selira) and immediately, he said, "Sehra is Bidat, Shirk and Haraam. Neither did the Holy Prophet ■ use it nor did any of the Sahaaba, Taba'een or Taba-Taba'een. Where is it written that a sehra should be worn at such an occasion?" After hearing this, the people removed it from him.

After the Nikah, the father of the bridegroom took out ■ R100 note and gave it to the Maulwi. He took it, but while stashing it in his pocket, his hand was grabbed by the bridegroom who asked, "Maulwi Sahib! Taking money after performing Nikah is Bidat, Shirk and Haraam. Neither did the Prophet ■ take such money nor did any of the Sahaaba, Taba'een or Taba-Taba'een. Where is it written that fees for Nikah should be given?" The Maulwi replied, "This money is for ■ happy occasion," which caused the bridegroom to say, "The garland was also for a joyous occasion." The Maulwi's face turned red with embarrassment.

This is Innovation according to such people.

OBJECTIONS & ANSWERS TO THIS DEFENITION OF BIDAT AND ITS CATEGORIZATION

We defined Innovation in Practice (Bidat-e-Amali) as the following, "Whatever action, worldly or religious, that was

innovated after the time of Rasoolullah ﷺ, whether in the time of the Sahaaba or after it, is Bidat." There are two famous objections to this:

OBJECTION 1

Only the *religious* action that was invented after the Holy Prophet's ﷺ time is known as Innovation (Bidat). New worldly actions and inventions aren't. Thus, gatherings of Meelad, etc. are Bidats while the telephone, cars, etc. are not, because the Hadith states, "Any new affair in our deen invented by a person is rejected." 'Amri naa' in the Hadith explains that worldly inventions are not Bidat and no Bidat is Good (Hasana). All are Haraam. The Hadith states, "Any new affair...is rejected."

Answer – To emplace the restriction of a religious action is only on your part and is contrary to the Sahih Ahadith and rulings of the Ulama and Muhadditheen. The Hadith states, "Every new work is an Innovation (Bidat)." – *Mishkaat, Baabul-Itisaam*

There is no limitation of religious or worldly here. We have already presented the extracts from Ashiatul-Lam'aat and Mirqaat wherein it is stated that there is no restriction of a deeni work. We have also produced extracts from Mirqaat and Shaami in the first chapter of this discussion in which the authors of these works have included good food and clothes, etc. amongst the Permissible Innovation. These things are all worldly related but were included. Thus, to emplace such a restriction is incorrect. Hypothetically, even if it is accepted that there is a limitation of a religious work in Innovation, a religious work is only that action through which thawaab is attained. Mustahab, Nafil, Waajib and Fardh acts ~~are~~ all religious works because a person completes them for reward, and any worldly work done with the intention of goodness causes thawaab to be attained. The Ahadith state, "Meeting your Muslim brother cheerfully carries with it the reward of Sadaqah; Nurturing your children brings reward if done with the intention of goodness; Even the morsel of food with which you feed your spouse is reward."

Thus, every worldly action of a Muslim is a religious work. Now answer the question: Is feeding people *palau* (a rice dish) with ■ good intention innovation or not? Also, placing the restriction of religious work is not beneficial to you as well, because the Madrassah of Deoband, its timetable and syllabus of Hadith, giving a salary to the teachers of the institution, coordinating holidays and examinations, placing *zabar*, *zer* and *pesh* in the Holy Quran, printing Bukhari Sharif and the Holy Quran, making the Khatme-Bukhari at the time of any problem (as practiced by Darul Uloom Deoband), etc, are all religious works and Innovation. None of these things occurred in the time of the Holy Prophet ﷺ. Answer: Are these things Halaal or Haraam? What did Meelad and Fatiha ever do to you that you deem them to be Haraam "because they weren't in the time of Rasoolullah ﷺ"? They are deemed as Haraam but the abovementioned things are all Halaal?!

In my debate with Maulwi Thanaullah Amritsari, I challenged him and his fraternity of "Scholars" to define only four things correctly and in such a manner that no objection can be raised. The four were: Innovation (*bidat*), Polytheism (*shirk*), Religion (*deen*) and Worship (*ibāādāt*). If he could do this, I would grant him any reward he wished from me.

Having trust in Allah ﷻ, I say that no Deobandi, Ghair-Muqallid (refuter of the Four Imams ﷺ) or person who throws around the words "Bidat" and "Shirk" can define these four things while also saving their muzhab from any criticism due to these definitions.

Even today, every Deobandi and Ghair-Muqallid is challenged to define these four things, showing how Meelad gatherings become Haraam while taking out the magazine "Qaasim" and "Ahle-Hadith" remains Halaal; how asking the Friends of Allah ﷻ for help is polytheism (*shirk*) but asking from the police is completely in accordance to the laws of Islam. Insha-Allah they will not (and never will) be able to define these things in such a manner. Thus, they should make *tauba* from this baseless muzhab of theirs and enter the Ahle-Sunnah wal-Jamaat. May

Allah ﷻ grant them the ability to do so

With regards to the Hadith that you presented, we have already submitted that 'Maa' can refer to either beliefs or, if to deeds, then by 'Laisa minhoo' it refers to those deeds and actions which are contrary to the deen or Sunnah. We have already presented the reference for this.

Saying that every Innovation is Haraam and that there is no such thing as Good Innovation is contrary to the presented Hadith which states, "He who invents a good practice is worthy of reward and he who invents a bad practice is worthy of punishment." Extracts of Shaami, Ashiatul-Lam'aat and Mirqaat which state that there are five types of Innovation (Mubah, Waajib, Mustahab, Makrooh and Haraam) have already been given. So, if it is accepted that every Innovation is Haraam, you should do away with Madrassahs because they are included here.

Also, Fiqhi laws and practices of the Sufiya that originated after the Khairul-Quroon (era of the Prophet ﷺ and two generations after him) will all become Haraam. All things mentioned above (e.g. Imaane-Mujmal and Mufasssal, the gathering of Hadith into book form, criticizing their Chain of Narrators, etc) will all become Bidat because they all originated after the time of Rasoolullah ﷺ and even the Sahaaba. No Deobandi can show proof of these things in the Quran and Hadith. *In short, there is no practice of the Shariah and Tareeqah that doesn't include Innovation (Bidat).*

Maulwi Ismail Dehlwi writes, "Also, regarding the elders of Tareeqah, though they strived in fixing Azkaar, Muraaqabat, Riyaazat and Mujaahidat (practices of Tareeqah) which form the base of Sainthood (Wilaayat), they also acted upon knowing that there are appropriate practices for every time and that the method of Riyaazat would be different according to every era." - *Siraate-Mustaqeem*, Pg. 7

This quote proves that the practices of Tasawwuf (Islamic spiritualism) are the inventions of the Sufiya, are changed according to every time and era and are permissible. In fact, the

path of Sulook (practical Tareeqah) is treaded upon with only these, so now what happened to the rule that "every new thing is Haraam"? In the end, we have to conclude that the action which goes against the Sunnah is bad and all others which don't are good and acceptable.

OBJECTION 2

We [i.e. the opposition] also say that the action or deed introduced during the time of the Holy Prophet ﷺ, Sahaaba, Taba'een or Taba-Taba'een is not included in Innovation. The deed invented after these times will be and are therefore impermissible and Haraam (the innovations of the Sahaaba, Taba'een and Taba-Taba'een are Sunnat).

1. The Ahadith state, "My Sunnah and that of the Rightly-Guided Khulafaa is obligatory upon you. Hold onto these Sunnahs carefully." – *Mishkaat, Baabul-Itisaam*

The Hadith has classified the actions of the Khulafaa to be Sunnah and has stressed observing them. Thus, we deduce that their inventions and innovations are not Bidat.

2. "The most excellent of my Ummah is [those of] my time, then the time after and then the time after. From then onwards, a people shall emerge who will travel giving testimony without being made witnesses and be distrustful. They will not be dependable." – *Mishkaat, Baabu Fadhaailis-Sahaaba*

We know from this that there are three eras which are times of goodness (i.e. the time of the Sahaaba, Taba'een and Taba-Taba'een). After these will the age of wickedness emerge. So, whatever originates in the era of goodness is acceptable (i.e. it is Sunnah) and whatever is invented in the time of wickedness is bad (i.e. it is Bidat).

3. "My Ummah will be divided into 73 sects. Every sect besides one will be Jahannamis." When it was asked,

"Ya Rasoolallah ﷺ! Who is the one group?" he replied, "The group that is on my path and the path of my Sahaaba." - *Mishkaat, Baabul-Itisaam*

This proves that following the Sahaaba is the path to Jannat. Thus, their inventions cannot be labeled "Bidat".

4. "My Sahaaba are like stars. You will attain salvation by following any one of them." - *Mishkaat, Baabu Fadhaailis-Sahaaba*

This also proves that following the Companions of Rasoolullah ﷺ is a means of salvation. Therefore, their invented actions are not "Bidat" because Bidat is deviance.

Answer - This is a deceiving question. With reference to Mirqaat and Ashiatul-Lam'aat, we have already proven that Innovation (Bidat) is the action that originated after the Holy Prophet ﷺ. Neither are the Sahaaba nor the Taba'een mentioned in them. Also, after ordering the performance of Taraweeh in congregation during his Khilaafat, Hadrat Umar ؓ said upon seeing its jamaat, "This is an excellent Innovation (Bidat)." - *Mishkaat, Baabu Qiyaami Shahri-Ramadaan*

Hadrat Umar ؓ himself called his blessed action a Bidat!

With reference to Mirqaat, we have already proven in the first chapter that the jamaat of Taraweeh is a Mustahab (preferred) Innovation; meaning, Taraweeh salaah is sunnat and to formally perform it in jamaat is a Bidat-e-Hasana. The author of Mirqaat classified the action of Hadrat Umar ؓ to be a Bidat. When Hadrat Abu Bakr Siddique ؓ ordered Hadrat Zaid ibn Thaabit ؓ to gather the Holy Quran, the latter submitted, "Why do you do something which the Holy Prophet ﷺ didn't do?" Hadrat Abu Bakr Siddique ؓ replied, "This is a good work." - *Bukhari, Vol. 2, Kitaabul-Fadhaailil-Quran, Baabu Jammalil-Quran*

In other words, Hadrat Zaid ibn Thaabit ؓ submitted to

Hadrat Abu Bakr Siddique ؓ, "Gathering the Holy Quran is an Innovation (Bidat), why do you introduce this?" He replied, "It is a Bidat but ■ Bidat-e-Hasana (i.e. ■ Good Innovation)." This proves that the actions of the Sahaaba are Bidat-e-Hasana.

Answers to the proofs of the opposition follow:

1. The sayings and actions of the Sahaaba have been called Sunnat according to the literal meaning of the word (i.e. "O Muslims! Follow my methods and the methods of my Khulafaa." We have already presented the following Hadith in the first chapter.

”من سن فى الاسلام سنة حسنة فله اجرها، ومن سن فى الاسلام سنة سيئة“



In this Hadith, Sunnat means *manner*. The Holy Quran states, ”سنة من قس ارسلنا من رسلنا ولا تجد لسننتنا تحويلا“ – Surah Israa, Verse 77

Allah ﷻ also states, ”سنة الله التى قد خلت“ – Surah Path, Verse 23

Sunnat in these ayats and Ahadith do not refer to the Sunnat of Shariah that is in opposition to Innovation. Rather, it refers to *method*. Hence, 'Sunnatullah' means *method of Allah ﷻ*, etc.

Discussing 'Fa alaikum bisunnati', Shaikh Abdul-Haqq ؓ writes under this Hadith, "The Sunnats of the Khulafaa-e-Raashideen are actually prophetic Sunnahs that did not become famous in the time of the Holy Prophet ﷺ. They found widespread usage in the times of the Khulafaa and are thus associated to them." - *Ashiatul-Lam 'aat*

This proves that the Sunnats of the Khulafaa are truly the Prophet's ﷺ Sunnats, but they made them popular amongst the people. The Commentators of the Holy Quran and Jurists (Fuqahaa) state that the commands of the Khulafaa are joined to the Sunnat (i.e. they are not Sunnats but have been joined towards them). If their invented works were Sunnat, what need was there for "joining"? Noorul-Anwaar states, "If the sayings of a Sahaabi are about rational things, they are connected to Deduction (Qiyaas). If they are about incomprehensible things, they are joined to the Sunnat."

If every saying and action of a Sahaabi was Sunnat, what meaning does "adjoined towards the Sunnat or Qiyaas" have? Under this Hadith, Shaikh Abdul-Haqq ؒ also writes, "Every order the Khulafaa issued, even if it was through their own Deduction and Ijtihad, fits the prophetic Sunnats. The word "Innovation (Bidat)" cannot be applied to it." – *Ashiatul-Lam'aat*

These extracts clearly prove that the Sunnat of the four Khalifas means literal Sunnat and is adjoined to the Shariah Sunnat. Out of respect, they are not to be called Bidat, because "Bidat" generally applies to Bad Innovations.

2. The meaning of the Hadith cited in the objection is that goodness and virtue will be more in these three times and wickedness will gain prominence after. It doesn't mean that whatever action or work invented in these three times by anyone becomes a Sunnah. Where does it say this? If that was the case, what about the deviant sects (Jabriya and Qadriya) which were innovated in the time of the Taba'een? It was also during these times that the martyrdom of Imam Husain ؑ occurred and the infamous oppression of Hajaj. Allah ﷻ Forbid! Will such actions also be called Sunnah?!
3. (& 4) From both cited Ahadith, it is established that being the slaves of the Sahaaba and following them is a means of salvation. Going contrary to or opposing them is a means of deviance. This is absolutely correct and every

Muslim has Imaan on it. However, where does this stipulate that their every action is a Sunnah of Shariah? Good Innovations (Bidat-e-Hasana) are also necessary to be followed. The Holy Prophet ﷺ has said, "Follow the major congregation, and whoever separates himself from them has separated himself towards Jaliannam." — *Mishkaat, Baabul-Itisaam*

It has also been said, "Whatever is deemed to be good by Muslims is good in the sight of Allah ﷻ. He who has separated himself a hand's length from the congregation of Muslims has removed the rope of Islam from around his neck." — *Hadith Sharif*

The Holy Quran states, "And a path separate from the path of the Muslims was treaded upon. We shall leave him in his condition and put him into Hell." — *Surah Nisaa, Verse 115*

This verse and Ahadith confirm that it is necessary on every person to remain with the congregation of Muslims in Beliefs (aqaa'id) and Practices (a'maal). Opposition to them is the path of Jahannam. However, this doesn't mean that innovations of the Muslims are not counted **as innovations** and are all taken to be Sunnah. They are innovations but good ones (Bidat-e-Hasana), just as how the inventions of the Pious Predecessors are called Sunnat-e-Salaf. Here, the word *Sunnat* refers to its literal meaning (i.e. an approved and liked religious practice).

Concerning those individuals who deem every Bidat (i.e. every new thing) to be Haraam, what do they assert to the following general rule, "The nature of all things is permissibility."⁷⁶⁴ In other words, everything is permissible and allowed. Yes, if the Shariah prohibits a certain thing, only then is it Haraam and impermissible. Impermissibility is proven from prohibition on part of the Shariah, not by something merely being new. This rule is deduced from the Quran, Ahadith and rulings of the Fuqahaa. Almost every person who calls himself a Muqallid (Hanafi, Shafi, etc.) cannot reject it. The Holy Quran states, "O Mu'mins! Do not ask about things which, if opened, will be disliked by you. If they are asked about at the time of the Quran being revealed, they will be disclosed. Allah ﷻ has already forgiven them." — *Surah Maida,*

Verse 101

This proves that whatever has not been explained to be either Halaal or Haraam falls under the category of forgiven things. That's why, after mentioning the women with whom Nikah is prohibited, the Holy Quran states, "All other women besides them are Halaal for you (to marry)," and "Those things which are Haraam upon you have been elucidated clearly." In other words, there is no need to explain Halaal things as all things are permissible. Yes, there are some things which are impermissible and have been explained to be so. The rest are Halaal. Rasoolullah ﷺ states, "Halaal is that which Allah ﷻ has made permissible in His Book, and Haraam is that which Allah ﷻ has made impermissible in His Book. Whatever He remained silent on is forgiven." –*Mishkaat, Kitaabul-Atimaa, Baabu Adaabit-Ta'aam, Section 2*

It is known from this Hadith that there are three categories of things,

1. Things which are explicitly mentioned in the Holy Quran as Halaal.
2. Things which are explicitly mentioned in the Holy Quran as Haraam.
3. Things which the Holy Quran has remained silent about. These are forgiven.

Discussing the definition of Sunnat, the book Shaami states, "According to the majority of the Hanafi and Shafee scholars, the rule is that permissibility is the nature of things." –*Vol. 1, Kitaabut-Tahaarat*

In the Commentary of the above ayat, Tafseer Khaazin, Tafseer Roohul-Bayaan, Tafseer Khazaainul-Irfaan, etc. all clarify that the nature of every thing is permissibility. Impermissibility will be proven by prohibition. So, questioning the Ahle-Sunnah in the following manner, "Where is it written that hosting Meelad Sharif is permissible?" or, "When did the Holy Prophet ﷺ, Sahaaba, Taba'een or Taba-Taba'een every commemorate such things?" is

only deceit. Rather, we should in turn ask such people, "Where is it written that to commemorate Meelad Sharif is Haraam? When Allah ﷻ and His Rasool ﷺ do not prohibit it and its impermissibility is not proven from any proof, which proof do you use to justify it so? Not having proof against Meelad Sharif is, in fact, a sign that it is permissible."

Allah ﷻ states,

“قل لا اجد فيما اوحى الى محرما على طاعم يطعمه الا ان يكون ميتة”

and “قل من حرم زينة الله التي اخرج لعباده والطيبات من الرزق الاية”
 These ayats confirm that the lack of any proof of prohibition is a proof itself that it is Halaal. Unfortunately, dissenters declare prohibition for all of these things. Tell us, where is it written that Madrassahs should be established or that the Sahaaba or Taba'een built such places? Just as how these things are allowed, so too is Meelad, etc. allowed.